

FAX COVER SHEET

To: SSA Office of International Affairs

Fax: 1-877-385-0645

From:

9/6/2023 [REDACTED] ST

Fax: 888-885-3049

of pages including cover sheet: 20

Date: 7/26/2023

Re: SF-181 Race & Ethnicity Form

Attached Documents:

SF-181

HJR 194

Motu Proprio

Pope's Apology to the Americas

Pope's Message of Peace

American Declaration on the Rights of Indigenous Peoples

U.S. Office of Personnel Management Guide to Personnel Data Standards		ETHNICITY AND RACE IDENTIFICATION (Please read the Privacy Act Statement and instructions before completing form.)	
Name (Last, First, Middle Initial) <div></div>		Social Security Number <div></div>	Birthdate (Month and Year) <div></div>
Agency Use Only			
Privacy Act Statement Ethnicity and race information is requested under the authority of 42 U.S.C. Section 2000e-16 and in compliance with the Office of Management and Budget's 1997 Revisions to the Standards for the Classification of Federal Data on Race and Ethnicity. Providing this information is voluntary and has no impact on your employment status, but in the instance of missing information, your employing agency will attempt to identify your race and ethnicity by visual observation. This information is used as necessary to plan for equal employment opportunity throughout the Federal government. It is also used by the U. S. Office of Personnel Management or employing agency maintaining the records to locate individuals for personnel research or survey response and in the production of summary descriptive statistics and analytical studies in support of the function for which the records are collected and maintained, or for related workforce studies. Social Security Number (SSN) is requested under the authority of Executive Order 9397, which requires SSN be used for the purpose of uniform, orderly administration of personnel records. Providing this information is voluntary and failure to do so will have no effect on your employment status. If SSN is not provided, however, other agency sources may be used to obtain it.			
Specific instructions: The two questions below are designed to identify your ethnicity and race. Regardless of your answer to question 1, go to question 2.			
Question 1. Are You Hispanic or Latino? (A person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin, regardless of race.) <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No			
Question 2. Please select the racial category or categories with which you most closely identify by placing an "X" in the appropriate box. Check as many as apply.			
RACIAL CATEGORY (Check as many as apply)		DEFINITION OF CATEGORY	
<input checked="" type="checkbox"/> American Indian or Alaska Native		A person having origins in any of the original peoples of North and South America (including Central America), and who maintains tribal affiliation or community attachment.	
<input type="checkbox"/> Asian		A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam.	
<input type="checkbox"/> Black or African American		A person having origins in any of the black racial groups of Africa.	
<input type="checkbox"/> Native Hawaiian or Other Pacific Islander		A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands.	
<input checked="" type="checkbox"/> White		A person having origins in any of the original peoples of Europe, the Middle East, or North Africa.	

Standard Form 181
Revised August 2005
Previous editions not usable

42 U.S.C. Section 2000e-16

NSN 7540-01-088-3446

H. Res. 194

In the House of Representatives, U. S.,

July 29, 2008.

Whereas millions of Africans and their descendants were enslaved in the United States and the 13 American colonies from 1619 through 1865;

Whereas slavery in America resembled no other form of involuntary servitude known in history, as Africans were captured and sold at auction like inanimate objects or animals;

Whereas Africans forced into slavery were brutalized, humiliated, dehumanized, and subjected to the indignity of being stripped of their names and heritage;

Whereas enslaved families were torn apart after having been sold separately from one another;

Whereas the system of slavery and the visceral racism against persons of African descent upon which it depended became entrenched in the Nation's social fabric;

Whereas slavery was not officially abolished until the passage of the 13th Amendment to the United States Constitution in 1865 after the end of the Civil War;

Whereas after emancipation from 246 years of slavery, African-Americans soon saw the fleeting political, social, and economic gains they made during Reconstruction eviscerated by virulent racism, lynchings, disenfranchisement,

Black Codes, and racial segregation laws that imposed a rigid system of officially sanctioned racial segregation in virtually all areas of life;

Whereas the system of de jure racial segregation known as "Jim Crow," which arose in certain parts of the Nation following the Civil War to create separate and unequal societies for whites and African-Americans, was a direct result of the racism against persons of African descent engendered by slavery;

Whereas a century after the official end of slavery in America, Federal action was required during the 1960s to eliminate the de jure and de facto system of Jim Crow throughout parts of the Nation, though its vestiges still linger to this day;

Whereas African-Americans continue to suffer from the complex interplay between slavery and Jim Crow—long after both systems were formally abolished—through enormous damage and loss, both tangible and intangible, including the loss of human dignity, the frustration of careers and professional lives, and the long-term loss of income and opportunity;

Whereas the story of the enslavement and de jure segregation of African-Americans and the dehumanizing atrocities committed against them should not be purged from or minimized in the telling of American history;

Whereas on July 8, 2003, during a trip to Goree Island, Senegal, a former slave port, President George W. Bush acknowledged slavery's continuing legacy in American life and the need to confront that legacy when he stated that slavery "was . . . one of the greatest crimes of history . . . The racial bigotry fed by slavery did not end with

slavery or with segregation. And many of the issues that still trouble America have roots in the bitter experience of other times. But however long the journey, our destiny is set: liberty and justice for all.”;

Whereas President Bill Clinton also acknowledged the deep-seated problems caused by the continuing legacy of racism against African-Americans that began with slavery when he initiated a national dialogue about race;

Whereas a genuine apology is an important and necessary first step in the process of racial reconciliation;

Whereas an apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs committed can speed racial healing and reconciliation and help Americans confront the ghosts of their past;

Whereas the legislature of the Commonwealth of Virginia has recently taken the lead in adopting a resolution officially expressing appropriate remorse for slavery and other State legislatures have adopted or are considering similar resolutions; and

Whereas it is important for this country, which legally recognized slavery through its Constitution and its laws, to make a formal apology for slavery and for its successor, Jim Crow, so that it can move forward and seek reconciliation, justice, and harmony for all of its citizens: Now, therefore, be it

Resolved, That the House of Representatives—

(1) acknowledges that slavery is incompatible with the basic founding principles recognized in the Declaration of Independence that all men are created equal;

(2) acknowledges the fundamental injustice, cruelty, brutality, and inhumanity of slavery and Jim Crow;

(3) apologizes to African Americans on behalf of the people of the United States, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow; and

(4) expresses its commitment to rectify the lingering consequences of the misdeeds committed against African Americans under slavery and Jim Crow and to stop the occurrence of human rights violations in the future.

Attest:

Clerk.

APOSTOLIC LETTER
ISSUED *MOTU PROPRIO*
OF THE SUPREME PONTIFF
FRANCIS
ON THE JURISDICTION OF JUDICIAL AUTHORITIES OF VATICAN CITY STATE
IN CRIMINAL MATTERS

In our times, the common good is increasingly threatened by transnational organized crime, the improper use of the markets and of the economy, as well as by terrorism.

It is therefore necessary for the international community to adopt adequate legal instruments to prevent and counter criminal activities, by promoting international judicial cooperation on criminal matters.

In ratifying numerous international conventions in these areas, and acting also on behalf of Vatican City State, the Holy See has constantly maintained that such agreements are effective means to prevent criminal activities that threaten human dignity, the common good and peace.

With a view to renewing the Apostolic See's commitment to cooperate to these ends, by means of this Apostolic Letter issued *Motu Proprio*, I establish that:

1. The competent Judicial Authorities of Vatican City State shall also exercise penal jurisdiction over:

a) crimes committed against the security, the fundamental interests or the patrimony of the Holy See;

b) crimes referred to:

- in Vatican City State Law No. VIII, of 11 July 2013, containing *Supplementary Norms on Criminal Law Matters*;

- in Vatican City State Law No. IX, of 11 July 2013, containing *Amendments to the Criminal Code and the Criminal Procedure Code*;

when such crimes are committed by the persons referred to in paragraph 3 below, in the exercise of their functions;

c) any other crime whose prosecution is required by an international agreement ratified by the Holy See, if the perpetrator is physically present in the territory of Vatican City State and has not been extradited.

2. The crimes referred to in paragraph 1 are to be judged pursuant to the criminal law in force in Vatican City State at the time of their commission, without prejudice to the general principles of the legal system on the temporal application of criminal laws.

3. For the purposes of Vatican criminal law, the following persons are deemed "*public officials*":

a) members, officials and personnel of the various organs of the Roman Curia and of the Institutions connected to it.

b) papal legates and diplomatic personnel of the Holy See.

c) those persons who serve as representatives, managers or directors, as well as persons who even *de facto* manage or exercise control over the entities directly dependent on the Holy See and listed in the registry of canonical juridical persons kept by the Governorate of Vatican City State;

d) any other person holding an administrative or judicial mandate in the Holy See, permanent or temporary, paid or unpaid, irrespective of that person's seniority.

4. The jurisdiction referred to in paragraph 1 comprises also the administrative liability of juridical persons arising from crimes, as regulated by Vatican City State laws.

5. When the same matters are prosecuted in other States, the provisions in force in Vatican City State on concurrent jurisdiction shall apply.

6. The content of article 23 of Law No. CXIX of 21 November 1987, which

approves the *Judicial Order of Vatican City State* remains in force.

This I decide and establish, anything to the contrary notwithstanding.

I establish that this Apostolic Letter issued Motu Proprio will be promulgated by its publication in *L'Osservatore Romano*, entering into force on **1 September 2013**.

Given in Rome, at the Apostolic Palace, on 11 July 2013, the first of my Pontificate.

FRANCISCUS

Copyright © Dicastero per la Comunicazione - Libreria Editrice Vaticana

MESSAGE OF HIS HOLINESS
POPE FRANCIS
FOR THE CELEBRATION OF THE
WORLD DAY OF PEACE

1 JANUARY 2015

NO LONGER SLAVES, BUT BROTHERS AND SISTERS

1. At the beginning of this New Year, which we welcome as God's gracious gift to all humanity, I offer heartfelt wishes of peace to every man and woman, to all the world's peoples and nations, to heads of state and government, and to religious leaders. In doing so, I pray for an end to wars, conflicts and the great suffering caused by human agency, by epidemics past and present, and by the devastation wrought by natural disasters. I pray especially that, on the basis of our common calling to cooperate with God and all people of good will for the advancement of harmony and peace in the world, we may resist the temptation to act in a manner unworthy of our humanity.

In my Message for Peace last year, I spoke of "the desire for a full life... which includes a longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced".[1] Since we are by nature relational beings, meant to find fulfilment through interpersonal relationships inspired by justice and love, it is fundamental for our human development that our dignity, freedom and autonomy be acknowledged and respected. Tragically, the growing scourge of man's exploitation by man gravely damages the life of communion and our calling to forge interpersonal relations marked by respect, justice and love. This abominable phenomenon, which leads to contempt for the fundamental rights of others and to the suppression of their freedom and dignity, takes many forms. I would like briefly to consider these, so that, in the light of God's word, we can consider all men and women *"no longer slaves, but brothers and sisters"*.

Listening to God's plan for humanity

2. The theme I have chosen for this year's message is drawn from Saint Paul's letter to Philemon, in which the Apostle asks his co-worker to welcome Onesimus, formerly Philemon's slave, now a Christian and, therefore, according to Paul, worthy of being considered *a brother*. The Apostle of the Gentiles writes: "Perhaps this is why he was parted from you for a while, that you might have him back for ever, no longer as a slave but more than a slave, as a beloved

brother" (vv. 15-16). Onesimus became Philemon's *brother* when he became a Christian. Conversion to Christ, the beginning of a life lived *Christian discipleship*, thus constitutes a *new birth* (cf. 2 Cor 5:17; 1 Pet 1:3), which generates *fraternity* as the fundamental bond of family life and the basis of life in society.

In the Book of Genesis (cf. 1:27-28), we read that God made man *male and female*, and blessed them so that they could increase and multiply. He made Adam and Eve parents who, in response to God's command to be fruitful and multiply, brought about the first *fraternity*, that of Cain and Abel. Cain and Abel were brothers because they came forth from the same womb. Consequently they had the same origin, nature and dignity as their parents, who were created in the image and likeness of God.

But *fraternity* also embraces variety and differences between brothers and sisters, even though they are linked by birth and are of the same nature and dignity. As *brothers and sisters*, therefore, all people are in relation with others, from whom they differ, but with whom they share the same origin, nature and dignity. In this way, *fraternity* constitutes the network of relations essential for the building of the human family created by God.

Tragically, between the first creation recounted in the Book of Genesis and the *new birth* in Christ whereby believers become brothers and sisters of the "first-born among many brethren" (Rom 8:29), there is the negative reality of sin, which often disrupts human fraternity and constantly disfigures the beauty and nobility of our *being brothers and sisters* in the one human family. It was not only that Cain could not stand Abel, he killed him out of envy and, in so doing, committed the first fratricide. "Cain's murder of Abel bears tragic witness to his radical rejection of their vocation to be brothers. Their story (cf. Gen 4:1-16) brings out the difficult task to which all men and women are called, to live as one, each taking care of the other" [2].

This was also the case with Noah and his children (cf. Gen 9:18-27). Ham's disrespect for his father Noah drove Noah to curse his insolent son and to bless the others, those who honoured him. This created an inequality between brothers born of the same womb.

In the account of the origins of the human family, the sin of estrangement from God, from the father figure and from the brother, becomes an expression of the refusal of communion. It gives rise to a culture of enslavement (cf. Gen 9:25-27), with all its consequences extending from generation to generation: rejection of others, their mistreatment, violations of their dignity and fundamental rights, and institutionalized inequality. Hence the need for constant conversion to the Covenant, fulfilled by Jesus' sacrifice on the cross, in the confidence that "where sin increased, grace abounded all the more . . . through Jesus Christ" (Rom 5:20-21). Christ, the *beloved Son* (cf. Mt 3:17), came to reveal the Father's love for humanity. Whoever hears the Gospel and responds to

the call to conversion becomes Jesus' "*brother, sister and mother*" (Mt 12:50), and thus an *adopted son* of his Father (cf. Eph 1:5).

One does not become a Christian, a child of the Father and a brother or sister in Christ, as the result of an authoritative divine decree, without the exercise of personal freedom: in a word, without being *freely* converted to Christ. Becoming a child of God is necessarily linked to conversion. "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit" (Acts 2:38). All those who responded in faith and with their lives to Peter's preaching entered into the *fraternity* of the first Christian community (cf. 1 Pet 2:17; Acts 1:15-16, 6:3, 15:23). Jews and Greeks, slaves and free (cf. 1 Cor 12:13, Gal 3:28). Differing origins and social status did not diminish anyone's dignity or exclude anyone from belonging to the People of God. The Christian community is thus a place of communion lived in the love shared among brothers and sisters (cf. Rom 12:10; 1 Thess 4:9; Heb 13:1, 1 Pet 1:22; 2 Pet 1:7).

All of this shows how the Good News of Jesus Christ, in whom God makes "all things new" (Rev 21:5),^[3] is also capable of redeeming human relationships, including those between slaves and masters, by shedding light on what both have in common: adoptive sonship and the bond of brotherhood in Christ. Jesus himself said to his disciples: "No longer do I call you servants, for the servant does not know what his master is doing, but I have called you friends, for all that I have heard from my Father I have made known to you" (Jn 15:15).

The many faces of slavery yesterday and today

3. From time immemorial, different societies have known the phenomenon of man's subjugation by man. There have been periods of human history in which the institution of slavery was generally accepted and regulated by law. This legislation dictated who was born free and who was born into slavery, as well as the conditions whereby a freeborn person could lose his or her freedom or regain it. In other words, the law itself admitted that some people were able or required to be considered the property of other people, at their free disposition. A slave could be bought and sold, given away or acquired, as if he or she were a commercial product.

Today, as the result of a growth in our awareness, slavery, seen as a crime against humanity,^[4] has been formally abolished throughout the world. The right of each person not to be kept in a state of slavery or servitude has been recognized in international law as inviolable.

Yet, even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and are forced to live in

conditions akin to slavery.

I think of the many *men and women labourers, including minors, subjugated* in different sectors, whether formally or informally, in domestic or agricultural workplaces, or in the manufacturing or mining industry, whether in countries where labour regulations fail to comply with international norms and minimum standards, or, equally illegally, in countries which lack legal protection for workers' rights.

I think also of the living conditions of *many migrants* who, in their dramatic odyssey, experience hunger, are deprived of freedom, robbed of their possessions, or undergo physical and sexual abuse. In a particular way, I think of those among them who, upon arriving at their destination after a gruelling journey marked by fear and insecurity, are detained in at times inhumane conditions. I think of those among them, who for different social, political and economic reasons, are forced to live clandestinely. My thoughts also turn to those who, in order to remain within the law, agree to disgraceful living and working conditions, especially in those cases where the laws of a nation create or permit a structural dependency of migrant workers on their employers, as, for example, when the legality of their residency is made dependent on their labour contract. Yes, I am thinking of "slave labour"

I think also of *persons forced into prostitution, many of whom are minors, as well as male and female sex slaves*. I think of women forced into marriage, those sold for arranged marriages and those bequeathed to relatives of their deceased husbands, without any right to give or withhold their consent.

Nor can I fail to think of all those persons, *minors and adults alike*, who are made objects of *trafficking for the sale of organs, for recruitment as soldiers, for begging, for illegal activities such as the production and sale of narcotics, or for disguised forms of cross-border adoption*.

Finally, I think of all those kidnapped and held captive by *terrorist groups*, subjected to their purposes as combatants, or, above all in the case of young girls and women, to be used as sex slaves. Many of these disappear, while others are sold several times over, tortured, mutilated or killed.

Some deeper causes of slavery

4. Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the

property of others. They are treated as means to an end.

Alongside this deeper cause – the rejection of another person's humanity – there are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of *poverty, underdevelopment and exclusion, especially when combined with a lack of access to education or scarce, even non-existent, employment opportunities*. Not infrequently, the victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty; taken in by false promises of employment, they often end up in the hands of criminal networks which organize human trafficking. These networks are skilled in using modern means of communication as a way of luring young men and women in various parts of the world.

Another cause of slavery is *corruption on the part of people willing to do anything for financial gain*. Slave labour and human trafficking often require the complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. "This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs" [5]

Further causes of slavery include *armed conflicts, violence, criminal activity and terrorism*. Many people are kidnapped in order to be sold, enlisted as combatants, or sexually exploited, while others are forced to emigrate, leaving everything behind: their country, home, property, and even members of their family. They are driven to seek an alternative to these terrible conditions even at the risk of their personal dignity and their very lives, they risk being drawn into that vicious circle which makes them prey to misery, corruption and their baneful consequences.

A shared commitment to ending slavery

5. Often, when considering the reality of human trafficking, illegal trafficking of migrants and other acknowledged or unacknowledged forms of slavery, one has the impression that they occur within a context of general indifference.

Sadly, this is largely true. Yet I would like to mention the enormous and often silent efforts which have been made for many years by *religious congregations, especially women's congregations*, to provide support to victims. These institutes work in very difficult situations, dominated at times by violence, as they work to break the invisible chains binding victims to traffickers and exploiters. Those chains are made up of a series of links, each composed of clever psychological ploys which make the victims dependent on their exploiters. This is accomplished by blackmail and threats made against them and their loved ones, but also by concrete acts such as the confiscation of their identity documents and physical

violence. The activity of religious congregations is carried out in three main areas: in offering assistance to victims, in working for their psychological and educational rehabilitation, and in efforts to reintegrate them into the society where they live or from which they have come.

This immense task, which calls for courage, patience and perseverance, deserves the appreciation of the whole Church and society. Yet of itself, it is not sufficient to end the scourge of the exploitation of human persons. There is also need for a threefold commitment on the *institutional level*: to prevention, to victim protection and to the legal prosecution of perpetrators. Moreover, since criminal organizations employ global networks to achieve their goals, efforts to eliminate this phenomenon also demand a common and, indeed, a global effort on the part of various sectors of society.

States must ensure that their own legislation truly respects the dignity of the human person in the areas of migration, employment, adoption, the movement of businesses offshore and the sale of items produced by slave labour. There is a need for just laws which are centred on the human person, uphold fundamental rights and restore those rights when they have been violated. Such laws should also provide for the rehabilitation of victims, ensure their personal safety, and include effective means of enforcement which leave no room for corruption or impunity. The role of women in society must also be recognized, not least through initiatives in the sectors of culture and social communications.

Intergovernmental organizations, in keeping with the principle of subsidiarity, are called to coordinate initiatives for combating the transnational networks of organized crime which oversee the trafficking of persons and the illegal trafficking of migrants. Cooperation is clearly needed at a number of levels, involving national and international institutions, agencies of civil society and the world of finance.

Businesses^[6] have a duty to ensure dignified working conditions and adequate salaries for their employees, but they must also be vigilant that forms of subjugation or human trafficking do not find their way into the distribution chain. Together with the social responsibility of businesses, there is also the *social responsibility of consumers*. Every person ought to have the awareness that "purchasing is always a moral – and not simply an economic – act".^[7]

Organizations in civil society, for their part, have the task of awakening consciences and promoting whatever steps are necessary for combating and uprooting the culture of enslavement.

In recent years, the Holy See, attentive to the pain of the victims of trafficking and the voice of the religious congregations which assist them on their path to freedom, has increased its appeals to the international community for cooperation and collaboration between different agencies in putting an end to

this scourge.[8] Meetings have also been organized to draw attention to the phenomenon of human trafficking and to facilitate cooperation between various agencies, including experts from the universities and international organizations, police forces from migrants' countries of origin, transit, or destination, and representatives of ecclesial groups which work with victims. It is my hope that these efforts will continue to expand in years to come.

Globalizing fraternity, not slavery or indifference

6. In her "proclamation of the truth of Christ's love in society",^[9] the Church constantly engages in charitable activities inspired by the truth of the human person. She is charged with showing to all the path to conversion, which enables us to change the way we see our neighbours, to recognize in every other person a brother or sister in our human family, and to acknowledge his or her intrinsic dignity in truth and freedom. This can be clearly seen from the story of Josephine Bakhita, the saint originally from the Darfur region in Sudan who was kidnapped by slave-traffickers and sold to brutal masters when she was nine years old. Subsequently – as a result of painful experiences – she became a "free daughter of God" thanks to her faith, lived in religious consecration and in service to others, especially the most lowly and helpless. This saint, who lived at the turn of the twentieth century, is even today an exemplary witness of hope^[10] for the many victims of slavery; she can support the efforts of all those committed to fighting against this "open wound on the body of contemporary society, a scourge upon the body of Christ".^[11]

In the light of all this, I invite everyone – in accordance with his or her specific role and responsibilities, to practice acts of fraternity towards those kept in a state of enslavement. Let us ask ourselves, as individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items which may well have been produced by exploiting others. Some of us, out of indifference, or financial reasons, or because we are caught up in our daily concerns, close our eyes to this. Others, however, decide to do something about it, to join civic associations or to practice small, everyday gestures – which have so much merit – such as offering a kind word, a greeting or a smile. These cost us nothing but they can offer hope, open doors, and change the life of another person who lives clandestinely; they can also change our own lives with respect to this reality.

We ought to recognize that we are facing a global phenomenon which exceeds the competence of any one community or country. In order to eliminate it, we need a mobilization comparable in size to that of the phenomenon itself. For this reason I urgently appeal to all men and women of good will, and all those near or far, including the highest levels of civil institutions, who witness the scourge of contemporary slavery, not to become accomplices to this evil, not to turn away

from the sufferings of our brothers and sisters, our fellow human beings, who are deprived of their freedom and dignity. Instead, may we have the courage to touch the suffering flesh of Christ,[12] revealed in the faces of those countless persons whom he calls “the least of these my brethren” (Mt 25:40, 45).

We know that God will ask each of us: What did you do for your brother? (cf Gen 4:9-10). The globalization of indifference, which today burdens the lives of so many of our brothers and sisters, requires all of us to forge a new worldwide solidarity and fraternity capable of giving them new hope and helping them to advance with courage amid the problems of our time and the new horizons which they disclose and which God places in our hands.

From the Vatican, 8 December 2014

FRANCISCUS

[1] No. 1.

[2] Message for the 2014 World Day of Peace, 2.

[3] Cf. Apostolic Exhortation *Evangelii Gaudium*, 11.

[4] Cf. Address to Delegates of the International Association of Penal Law, 23 October 2014: *L'Osservatore Romano*, 24 October 2014, p. 4.

[5] Address to Participants in the World Meeting of Popular Movements, 28 October 2014: *L'Osservatore Romano*, 29 October 2014, p. 7.

[6] Cf. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Vocation of the Business Leader: A Reflection*, 2013.

[7] BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 66.

[8] Cf. Message to Mr Guy Ryder, Director General of the International Labour Organization, on the occasion of the 103rd Session of the ILO, 22 May 2014: *L'Osservatore Romano*, 29 May 2014, p. 7.

[9] BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 5.

[10] “Through the knowledge of this hope she was ‘redeemed’, no longer a slave, but a free child of God. She understood what Paul meant when he reminded the Ephesians that previously they were without hope and without God in the world – without hope because without God” (BENEDICT XVI, Encyclical Letter *Spe Salvi*, 3).

[11] Address to Participants in the Second International Conference on

Combating Human Trafficking: Church and Law Enforcement in Partnership, 10 April 2014; *L'Osservatore Romano*, 11 April 2014, p. 7; cf. Apostolic Exhortation *Evangelii Gaudium*, 270.

[12] Cf. Apostolic Exhortation *Evangelii Gaudium*, 24 and 270.

Copyright © Dicastero per la Comunicazione - Libreria Editrice Vaticana

AG/RES. 2888 (XLVI-O/16)

AMERICAN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

(Adopted at the third plenary session, held on June 13, 2016)

THE GENERAL ASSEMBLY,

RECALLING the contents of resolution AG/RES. 2867 (XLIV-O/14), "Draft American Declaration on the Rights of Indigenous Peoples," as well as all the previous resolutions on this issue;

RECALLING also the "Declaration on the Rights of the Indigenous Peoples in the Americas," document AG/DEC. 79 (XLIV-O/14), which reaffirms that progress in promoting and effectively protecting the rights of the indigenous peoples of the Americas is a priority for the Organization of American States;

RECOGNIZING the valuable support provided by the member states, observer states, the organs, agencies, and entities of the Organization of American States for the process within the Working Group to Prepare the Draft American Declaration on the Rights of Indigenous Peoples;

RECOGNIZING as well the important participation of indigenous peoples of the Americas in the process of preparing this Declaration; and

TAKING INTO ACCOUNT the significant contribution that the indigenous peoples of the Americas have made to humanity,

RESOLVES:

To adopt the following Draft American Declaration on the Rights of Indigenous Peoples¹⁻²

1. The United States remains committed to addressing the urgent issues of concern to indigenous peoples across the Americas, including combating societal discrimination against indigenous peoples and...
2. Canada reiterates its commitment to a renewed relationship with its Indigenous peoples, based on recognition of rights, respect, co-operation and partnership. Canada is now fully engaged, ..

CALIFORNIA JURAT

A notary public or other officer completing this certificate verifies only the identity of the individual who signed the document to which this certificate is attached, and not the truthfulness, accuracy, or validity of that document.

State of California)

County of [REDACTED])

Subscribed and sworn to (or affirmed) before me on this 26 day

of July, 20 23, by [REDACTED]

proved to me on the basis of satisfactory evidence to be the person(s)
who appeared before me.



(Seal)

Signature [REDACTED]

Optional Information

Although the information in this section is not required by law, it could prevent fraudulent removal and reattachment of this jurat to an unauthorized document and may prove useful to persons relying on the attached document.

Description of Attached Document

This certificate is attached to a document titled/for the purpose of

Ethnicity and Race Identification

containing _____ pages, and dated _____

Additional Information

Method of Affiant Identification

Proved to me on the basis of satisfactory evidence:

☐ formal ID identification ☐ credible witnesses

Notarial event is detailed in notary journal on:

Page # _____ Entry # _____

Notary contact: _____

Other

☐ Affiant's Thumbprint(s) ☐ Describe: _____



[REDACTED]@gmail.com>

Fax Status for Job ID 868461230 to (877)385-0645

1 message

FAXAGE <support@faxage.com>

Wed, Jul 26, 2023 at 1:43 PM

To: [REDACTED]@gmail.com>

Your fax job has completed. Details are below:

To: SSA Dept Of International Affairs

Number: (877)385-0645

Status: Success

Finished At: 2023-7-26 14:43:54 MDT

Transmit Time: 00:05:09

Page Count: 20

Pages Sent: 20